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ABSTRACT

This paper presents materials used in a "short course" on using Ebonics and bilingual code switching to facilitate clarification interactions in communication classrooms and multicultural public speaking. After beginning with a detailed agenda for the two-and-a-half hour short course, the paper presents seven speech communication principles for facilitating message clarification interactions in culturally diverse contexts; a model of multicultural collaborative communication; eight references; a description of multicultural public speaking communication variables; a newspaper article on Ebonics ("95th Street: Ebonics in Real Life" by Amy Pyle); a three-way message clarification interaction worksheet; and a sample form (and the dyad's copy) for facilitating nonstandard American English message clarification interactions. Next, a three-step procedure for analyzing public speaking multicultural message clarification interactions and an evaluation form for public speaking multicultural message clarification are presented. An appendix contains a non-context-specific multicultural collaborative communication model, extra sample forms and evaluations, and another newspaper article on Ebonics ("Defining Who We Are in Society" by David Dante Troutt). (RS)

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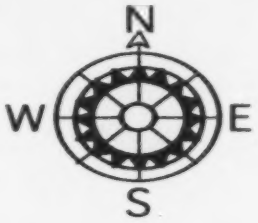
Using Ebonics and Bilingual Code Switching to Facilitate Clarification Interactions in Communication Classrooms and Multicultural Public Speaking



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Short Course #18
Presented at the Eighty Third Annual Meeting of the
National Communication Association, Chicago, Illinois
November 20-23, 1997

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Saturday, November 22, 1997 *Short Course #18*

 # 3264 10-12:45 p.m. Lake Michigan Eighth Floor Hilton Hotel

Part I: 10-11:15 a.m.

A. Speech Communication Principles For Facilitating Message Clarification Interactions in Culturally Diverse Contexts

10:00-10:15 1. Definitions of principles for facilitating message clarification interactions in culturally diverse contexts (pp. 5-9).

10:15-10:45 2. Multicultural public speaking communication variables described.

a. *Multicultural Collaborative Communication* model described (p. 8 and transparency).

b. *Multicultural Public Speaking Communication Variables* verbally highlighted (pp. 11-19 and transparencies).

B. Facilitating Non-Standard American English (SAE) Message Clarification Interactions

10:45-11:00 1. LaJoyce Johnson's *95th Street: Ebonics in Real Life* verbally highlighted (pp. 20-23).

2. *Three-Way Message Clarification Interaction* group collaboration of oral code-switching strategies (p. 24 and transparency).

3. Example Form For: *Facilitating Non-SAE Message Clarification Interactions* described (p. 25 and transparency) in order to "fill in the blanks" when pairs meet to analyze a message using page 26.

C. Pairs Meet to Clarify a Non-SAE Message Misunderstanding

11:00-11:15 1. Participants form pairs.

2. Persons "A" and "B" refer to page 25 as you follow Steps 1-4 on page 26 to describe, analyze, and clarify a Non-SAE Message Misunderstanding to each other. Save the interaction so that you may share it with two other pairs during the second part of this workshop.

Part II: 11:30-12:45 p.m.

A. Message Clarification Workgroups Meet and Interact by:

11:30-11:45 1. Taking turns describing the 3 messages recorded on page 26.

2. Reaching a consensus on which one out of the three messages your group will analyze on page 27 and present to the larger group.

3. Prepare a flip chart page/poster listing the 4 components of page 26, *Facilitating Non-SAE Message Clarification Interactions* , using the data and message your group selected.

4. Tape your poster to the wall so that your group (#1-#5) can refer to it as you plan your interactions for page 27.

B. Multicultural Message Demonstration Workgroups Meet:

11:45-12:00 1. Groups use page 27 *Analyzing Public Speaking Multicultural Message Clarification Interactions*, to assign the following analysis parts:

a. Speaker #1: Context and Interference

b. Speaker #2: Source

c. Speaker #3: Message

d. Speaker #4: Channels

e. Speaker #5: Receiver

f. Speaker #6: Feedback

2. Groups interact to plan descriptions, phrases, nonverbal communication and practice roleplaying a demonstration of their message clarifications.

C. Multicultural Message Demonstrations & Evaluations

12:00-12:40 1. Each group stands next to their poster and demonstrates an interaction as the other groups observe and use page 28 to evaluate each other.

2. Group 2 evaluates Group1

Group 3 evaluates Group 2

Group 4 evaluates Group 3

Group 5 evaluates Group 4

Group 6 evaluates Group 5

Speech Communication Principles For Facilitating Message Clarification Interactions In Culturally Diverse Contexts

I. Paulo Freire's (1970) concept that illiterate, indegenous people have the capacity to *talk* to each other in order to define perceptions of their shared environment. Because ***dialogue is an act of creation*** that enables people to become deeply aware of their state of emergence from their redefined state of suppression, the act of dialogue can be facilitated by working collaboratively to promote oral literacy skills.

II. Manuel Ramirez, III's (1973) studies show that bilingual learners' develop the ability to simultaneously manage cognitive and human

relationship maintenance learning styles.

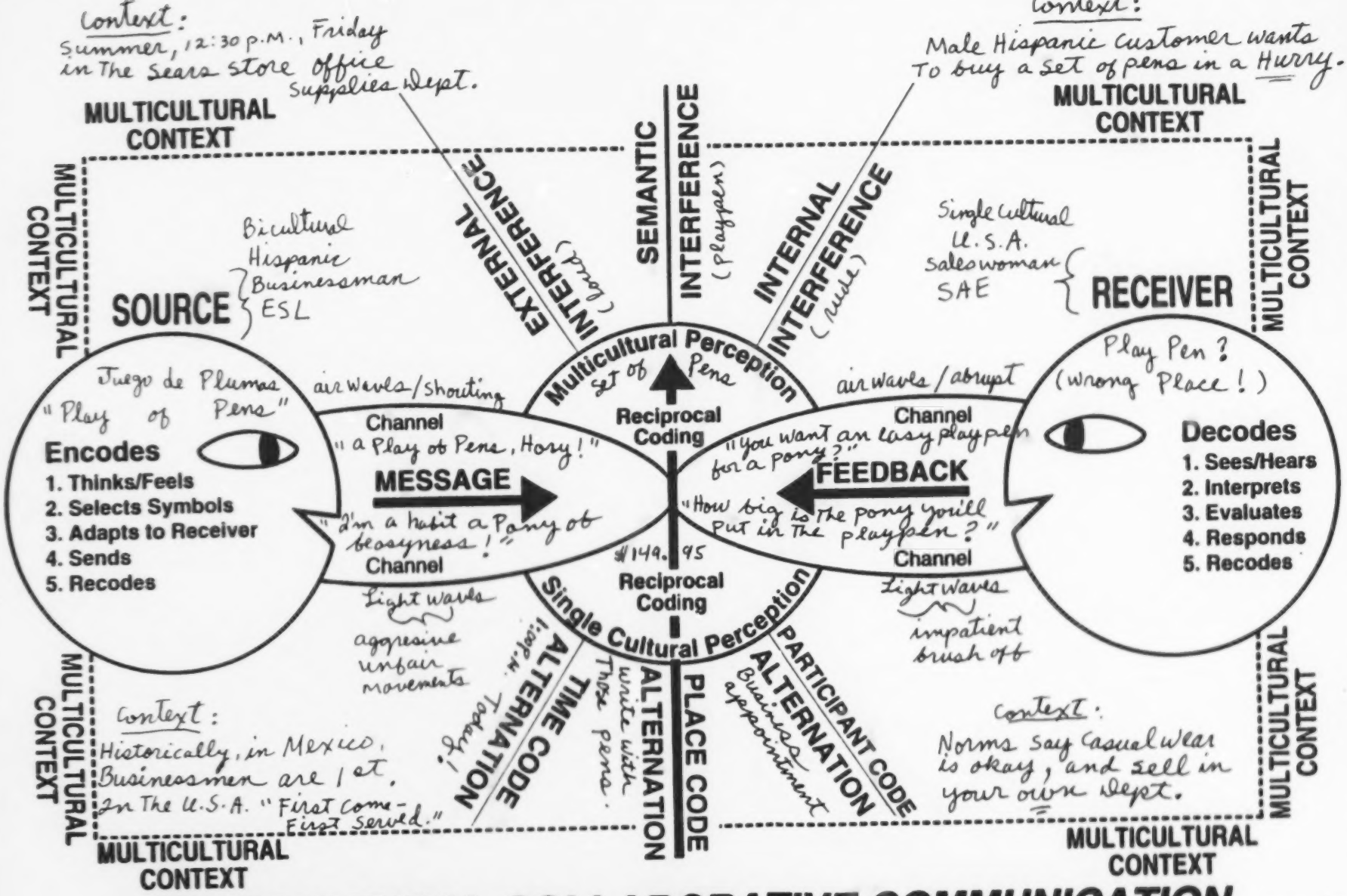
II. Dietrich Bonhoeffer's (1976) advice that people living in community with others, need to be responsible by talking about authentic, genuine ideas even if the *ideas create a tension*, since listening patiently can resolve tension and;

IV. La Fromboise, Coleman & Gerton's (1993) supposition that bicultural communicators, such as Native American Indians, gain bicultural competence that is neither acculturation nor assimilation but rather *alternation*, a two way collaborative action encouraging reciprocal relationship maintenance by interacting to show appreciation of each other's *groundedness with the shared environment*.

Thus, bicultural individuals develop competence within 2 cultures without losing their identity or having to chose one culture over an other.

V. Julia Wood's (1993) suggestion that ***speech educators can "embrace the tension"*** by empowering speakers to talk about the tension their diversity creates.

VI. Flores' (1995) paradigm showing how speech educators and learners can utilize the tensions public dialogues create by using the Multicultural Collaborative Communication Model (fig. 1) shown on the next page, and ***" behavior-based discussion of the actual tension"*** to facilitate multicultural reciprocal relationship maintenace and message clarification interactions.



MULTICULTURAL COLLABORATIVE COMMUNICATION

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VI. Troutt's (1997) opinion that Blacks depend on social *context to code switch* and remain close to two worlds that seem at "odds with each other."

VII. Johnson's (1997) observation that the ability to *interact with their peers to share common meanings* is developed through cross-cultural communication in classrooms where Ebonics, English as a Second Language and Mainstream American English speaking exercises are facilitated.

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Bonhoeffer, D. Translated by Doberstein, J.W. (1976) The Ministry of Holding One's Tongue. Listening Genuinely, Helping Actively. Life Together. pp.90-109, Harper & Row, N.Y.

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Freire, P. (1970) Dialogics. Pedagogy of the Oppressed. pp. 78-79, The Seabury Press, N.Y.

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La Fromboise, T., Coleman, H., Gerton, J. (1993) Model of Bicultural Competence. Psychological Impact of Biculturalism:Evidence and Theory, Psychological Bulletin. 114, pp. 408-412.

Troutt, D.D. (1997) Ebonics: Defining Who We Are In Society, Los Angeles Times The Nation January 12th edition.

Wood, J.T. (1993) Diversity and Commonality:Sustaining Their Tension in Communication Courses, Western Journal of Communication. 51, 367-380.

Definition of the centrality of public speaking skills to multicultural communication contexts:

" Culturally convergent communication is the maintenance of reciprocal relationships through verbal and nonverbal messages within shared contexts by speakers, listeners and multimedia traversers of culturally diverse fields of reference (i.e. members of bilingual, bicultural, racial, ethnic, gender, physically challenged, low economic resource, academically and/or technically underprepared groups)." -Norma Landa Flores

Multicultural Public Speaking Communication Variables

A. *Context: The First Variable*

1. Time: It was a summer day, 12:30 p.m. on a Friday afternoon.

2. Place/Setting: the public location the multicultural message happened was at the display counter of a Sears store's office supplies department.

3. Participants Purposes: (a) the participant that originated the multicultural public speaking message, was a male customer needing to purchase a set of pens in a hurry because he had to use them in an important business meeting at 1:00 p.m. (b) the participant responding to his message, was a female salesperson paid to wait on customers fairly and attentively, since Sears commercials say, " Come see the softer side of Sears."

4. Historical Background: in Mexico City important businessmen wear suits and expensive jewlery to demand and receive "VIP" service wherever they go. Futhermore, " gente de razon" (high class, intelligent people) are usually waited on before "peones" (poor people). In the USA turn taking is expected to be "first come, first served" without regard to the customer's race, ethnicity, language or lifestyle.

5. Norms: the Sears store in Westminster Mall in Westminster, California, USA is close to a well known "Surf City" and is used to treating casually dressed customers as fairly and as attentively as they do customers dressed in business suits. Furthermore, employees are expected to stay in their own departments and can only sell merchandize in their assigned departments.

Multicultural Public Speaking Communication Variables

B. *Source: The Second Variable*

1. Thoughts/Feelings: the originator of the public multicultural message *encoded* his thoughts and feelings about the Sears office supplies counter context and conditions as follows: (a) I have to be in a meeting by 1:00 p.m. (b) I left my set of gold plated pens on the air plane (c) I need a set of gold pens to impress my clients when we sign our contract and I'll give one to the president of the company as a gesture of good will and good business (d) I'll be able to buy them here at Sears, if she conducts her business in a hurry!

2. Symbols: the non-native speaker of Standard American English first labeled what he needed to buy and why in his native language, Spanish... " Un juego de plumas, rapido, tengo una cita de negocios,"...(A set of pens, hurry, I have a business appointment.)

3. Adapting: the non-native speaker of Standard American English adapted to his intended receiver's language system by translating the essential words needed to convey his meaning. "In English, 'juego' is 'play' and 'plumas' is 'pens'. I'll ask her for a 'play of pens'" He also adapted to his perception that the salesperson was taking too long trying to sell a "cheap" calculator to a "poorly" dressed, dark skinned woman by selecting the nonverbal strategy of " looking at my watch and tapping rapidly on the glass counter to point at the play of pens, that will expedite my important business transaction!"

4. Sending: the source used verbal and nonverbal communication to send his message (a) nonverbally, he used inappropriate turn taking by standing in front of the woman buying the calculator, leaning into the salesperson's personal space to engage her eye contact and tapping impatiently on the counter with his finger (b) verbally, the source sent the message by using non-Standard American English pronunciation, articulation, enunciation and vocal emphasis to pronounce the words 'hurry', 'have', 'appointment', and 'business' by shouting, " a play ob pens hory, I'm a habit a pony ob beasyness! "

Multicultural Public Speaking Communication Variables

C. *Message: The Third Variable*

1. Meanings: are ideas and beliefs that exist in a communicator's mind. In multicultural public speaking it is assumed that the bicultural speaker of Standard American English is a competent communicator, posseses beliefs, ideas, values and expectations acquired from the speaker's culture of origin and forming a field of reference for the validitation of meanings. For example, the words 'business' and 'a set of pens' *mean the purpose of business... 'profit'* ... to the source of the message.

2. Reciprocal Coding: is the skill of selecting verbal and nonverbal symbols that maintain the bicultural communicator's sense of **being grounded** in both his/her culture of origin and in the new culture shared with the receiver in the immediate context. It is the linchpin process of saying what *they* need to hear in order to say what *you* mean without losing your cultural identity or having to chose one culture over another. For example, in leaning in to talk face-to-face with the salesperson and tapping in the direction of the set of pens he needed, the source felt grounded in the culture of "business executive taking a subordinate into his confidence." He maintained his identity and perceived "business protocal" as the culture grounding the salesperson.

3. Alternative Coding: Competent bicultural communicators understand that multicultural communication is a two-way interaction involving a simultaneous, synchronized coming together of diverse culture's fields of experience producing an opportunity to interact with the culturally different other in order to **collaborate** on shared meanings by (a) observing the immediate context to see what common ground the interactants share (b) checking each other's culture of origin's expectations (c) selecting and code-switching or translating essential words in the intended message, without acculturating, assimilating or compromising the source's initial meaning and (d) co-generating new meanings that validate, legitamize and demonstrate appreciation of the new meaning. For example, the source had originally planned to use nonverbal symbols by looking at his watch to show that he was in a hurry but he was apprehensive about pronouncing 'hurry', so he chose (a) an alternate nonverbal way to say it by tapping rapidly on the counter and then (b) an alternate verbal two-way context for expressing the word 'hurry' by adding that he needed the pens for a business appointment. A more effective strategy would have been to patiently point at the set of pens, role play "writing" with the pens and look at his watch when he pronounced 'hurry.' (A smile, an "excuse me" and a "please" would also have been appropppriate alternative coding for the softer side of Sears.)

4. Form/Organization: is how logically , clearly, practically, and appropriately the source verbally presented his pronunciation, words, examples, grammar and nonverbal behaviors.

Multicultural Public Speaking Communication Variables

D. *Channel (s): The Fourth Variable*

1. Spoken Words/Air Waves: air waves transport verbal messages through sounds heard in pronunciation of words, enunciation of volume, articulation of grammatical features such as plurals, tenses, possesives and the third person singular and vocalic emphasis of words, phrases, sentences and summaries that intentionally or unitentionally stress the speaker's meanings and the purpose of the message. The appropriateness of verbal messages conveyed through the channel of air waves, is measured by the receiver's perception of what sounds should be produced in the context the verbal message is being delivered. For example, in the Westminster Mall Sears store, business is conducted in Standard American English. When the salesperson received the verbal message sent through the channel of air waves, the source seemed to lack credibility. The receiver heard **shouting** enunciation, not expected of a calm decision making executive. The receiver heard the essential example 'set of pens' **grammatically mispronounced** as 'play of pens' and decided the source was shopping in the wrong department. Furthermore, the source **created tension** when he tried to pronounce 'hurry' and shouted 'hory' because it sounded like a word for prostitute and sexual or toilet words are totally inappropriate in business contexts. Thus, credibility of the source's use of the air waves channel, is in the receiver's perception and field of reference.

2. Visual Actions/Light Waves: light waves transport nonverbal messages through sights seen by the receiver. These can be eye contact, facial expressions, body movements, gestures, objects, use of space, use of elements in the environment, use of print, multimedia, cyber-media and the inclusion or exclusion of others. The appropriateness of nonverbal messages conducted by the channel of light waves, is measured by the receiver's perception of what sights should be congruently happening to support the intentions of the source in speaking the verbal message. Speakers of Standard American English first trust what they see before they decide to believe what they hear. For example, in the Westminster Mall Sears store, although the source was dressed in a very expensive, well tailored business suit, wore gold jewlery and carried an alligator skin brief case, **his body movements, gestures and exclusion** of the other customer caused the salesperson not to trust his speaking intentions, nor his verbal message. Therefore, credibility of the source's use of the light waves channel, is in the receiver's perception and field of reference.

E. *Receiver: The Fifth Variable*

1. Perceptions Seen/Heard: in multicultural public speaking, the intended audience of the source's message is the receiver. The salesperson was the receiver, she ***decoded*** the non-native speaker of Standard American English customer's message by going through a multicultural **perception checking** process based upon the nonverbal behaviors she saw, the verbal sounds she heard and the expectations placed upon her as a public representative of her employers at Sears, her community and her personal lifestyle field of experience which includes her Standard American English language system. For example, nonverbally she saw how well dressed he was and thought, "He must be a very successful businessman." Then she weighed his looks with his nonverbal actions toward the other customer and decided, "He may be successful, but **he's aggresive**. He practically pushed this lady." Also, verbally she heard him say something about **wanting a 'playpen'** and felt tense when he shouted the taboo word, 'whore!'

2. Interpretations: The receiver analyzed her perceptions based upon her culture's beliefs, ideas, values and expectations and assigned a meaning to what she saw and heard when the source sent the message. Her interpretation of him being impatient and rude reinforced her understanding that he was in the wrong place and wanted some baby furniture, a **playpen**.

3. Evaluations: The receiver concluded that (a) the source was creating tension in a place that is supposed to be 'soft' (b) she would be breaking company policy if she sold merchandize from anoter department (c) he didn't want to buy something in her department, so she wasn't going to earn a sales commission (d) she decided to get rid of him in a hurry!

4. Responses: The receiver responded nonverbally and verbally by pointing to the escalator and quickly saying, " The playpens are downstairs in the baby furniture deparment, sir." He appeared shocked by her response so, she made a "brush away"gesture with both hands and raised her voice tersely saying, " Playpens, down there, down there!"

Multicultural Public Speaking Communication Variables

F. *Feedback: The Sixth Variable*

1. Zero Feedback: happens when the source of a message (a) is excluded from the opportunity to observe the receiver's immediate response in an open, simultaneous, synchronic manner such as when the source gives a speech on television, viewer's response is not observable, also when the source of a message (b) encounters blank stares and total silence from the intended audience such as occurs in sending oral messages to speakers of American Sign Language, non-native speakers of English, or members of cultures that value contemplation and/or action instead of words.

2. Non-Pertinent Feedback: happens when the receiver's verbal and/or nonverbal response to the source's message (a) is not chronologically connected to the content or context of the message (b) is not motivationally relevant to the content or context of the message (c) is not realistically linked to the content or context of the message. In the Sears store example, the source went into multicultural public speaking communication shock because the receiver's non-pertinent feedback was unconnected, irrelevant and unrealistically linked to his culture of origin's encoded message (i.e., he wanted something to write with for business purposes and she sent him to out to play with babies!)

3. Abrupt Feedback: happens when the receiver's verbal and/or nonverbal response to the source's message (a) is sudden or *unexpected* such as expecting to be waited on in the Sears office supplies department and getting the "bum's rush" to the baby furniture department (b) seems to be *impolite* such as when the Sears salesperson raised her voice and tersely gave the bicultural speaker of Standard American English the literal "brush off" gesture to get him away from her department as fast as possible (c) is *rough or superficial* such as when the salesperson jumped to a quick conclusion about her evaluation of a stereotyped generalization that the "aggressive" customer wanted to create a tense situation, was in the wrong department and needed to be sent to the baby furniture department right away to get rid of the tense situation.

Multicultural Public Speaking Communication Variables

F. *Feedback: The Sixth Variable (cont.)*

4. Interactive Feedback: in multicultural public speaking communication contexts, occurs as the listener responds to culturally diverse other's public speaking verbal and nonverbal messages by (a) nonverbally demonstrating attending behaviors including eye contact, facial expression, gestures and movements indicating interest and attentiveness (b) verbally, by using turn taking, owned language, context-related paraphrasing and a statement of message appreciation providing an example of how the listener has, is, or will be able to relate to the speaker's biculturally encoded message. In addition, interactive feedback facilitates a cross-cultural ***collaboration interaction*** between listener and speaker in order to *adapt to and/or clarify misunderstandings or perceptions of inappropriateness* to the time, place and participant components of the shared communication context by following this procedure:

Step 1. Listener: paraphrase the part of the speaker's message you didn't understand such as, "I think I heard you say you want an *easy playpen* for a *pony*, "

Step 2. Listener: ask an open question, " How big is the *pony* you'll put in the *playpen* ?"

Step 3. Speaker: select alternate examples, sounds and nonverbal communication connected to the listener's misunderstanding by finding another way to say what you mean, but still keeping your initial purpose and intention for communicating the message such as, "No, not a small horse-a pony to ride on (nonverbally role plays riding a pony)" " I have an important business *apointment* at 1:00 today (pointing at wristwatch) and I have to write with those *pens* in the meeting (gestures a writing movement and firmly rests his finger on the counter spot the set of pens are displayed)"

Step 4. Speaker: **disclose** multicultural public speaking reciprocal relationship link and/ or show what the mutual benefit is for speaker, listener and shared context such as, " I think they're the most expensive pens you have, Parker Gold, right?" (smiles, softens voice volume) "I need to impress my *business* clients. It takes money to make money, you know."

Step 5. Listener: demonstrate verbal and nonverbal **integration** of the clarification steps by stating appreciation that provides an example of how the listener has, is or will be able to relate to the speaker's message clarification such as, (smiling, unlocking the glass case and showing the price tag to the customer) " Yes sir, Parker calls this *set of pens* their "Executive Lines," they're gold plated and priced at only $ 149.99. Will that be cash or will you be charging it to our Sears card, sir?

Multicultural Public Speaking Communication Variables

G. *Interference: The Seventh Variable*

1. External Interference: is any of the five senses of perception that serve as a barrier to clear communication to the multicultural public speaker's intended receiver, purpose or meaning. External interference can be sights, sounds, smells, taste and touch stimuli that draw the audience's attention away from the message. For example, in the Sears store transaction, the male customer's perception of the ***poorly dressed, dark skinned*** female customer was a barrier to clear communication because he assumed she must be poor, uneducated and not to be included in the business interaction. He stepped in front of her, causing more external interference in the physical environment by blocking his view of her attempt to gesture a Spanish-to-Standard American English translation to the salesperson. Since his purpose was to buy a set of pens in a hurry, his sense of sight caused external interference through his use of time, place and lack of participant's reciprocal relationship maintenance actions.

2. Internal Interference: is a psychological interference within the receiver due to the receiver's mood, culture of origin's beliefs, values and expectations and/or the immediate context's practical needs that occur to the receiver at the time the message is sent by the source. In terms of the salesperson's mood during the transaction, since it was a Friday lunch time rush hour, Sears was full of impatient "pushy" shoppers. The salesperson was already feeling pressured by all the commotion in the store. Another example of internal interference was that the dark skinned female customer was also difficult to understand because she seemed to be speaking non-standard, southern dialect, Ebonics or what the white Standard American English speaking salesperson perceived to be as "patois." The rhythm and leaving off of some sounds seemed "tropical and raggae" to the listener and she responded in a lethargic manner, causing the sharp contrast of the male customer's rapid speaking pattern to create the "tension" and fragmentation she felt. Consequently, she responded with a "band -aid" remedy to her fragmentation by trying to get rid of him.

Multicultural Public Speaking Communication Variables

G. *Interference: The Seventh Variable (cont.)*

3. Semantic Interference: is misunderstanding or non-understanding of the meanings of words, phrases and vocalic patterns speaker's use that are grounded in their culture of origin's beliefs, values, expectations and language systems. When the male customer interrupted the caluculator sales transaction, the female customer said,

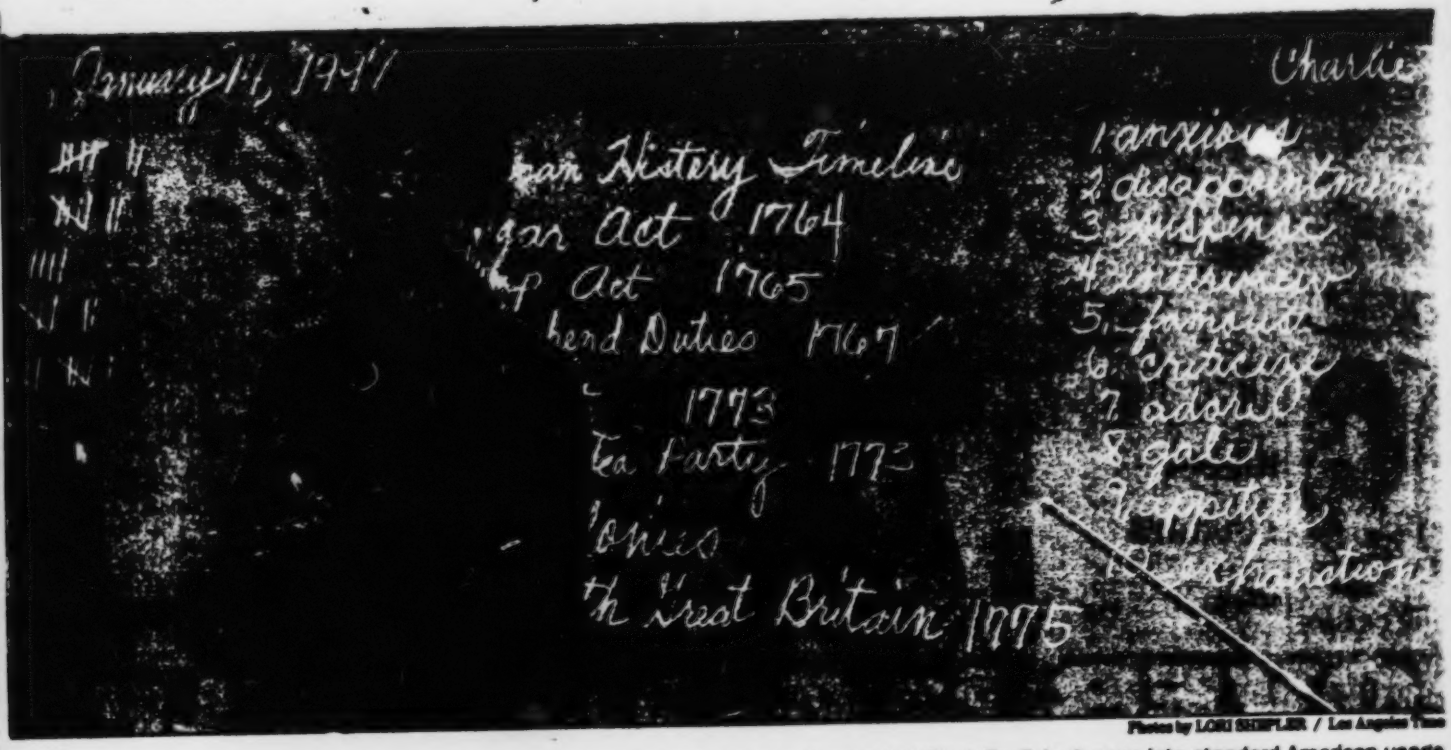
" He cre...zi gull, a be fuss. Ox...him..? he be wettin? " her message was emphasized in a sing-song rhythm. Thus, the rhythm created semantic interference causing both listener's to think she agreed with the male customer's inappropriate turn taking behavior.

Semantic interference can also happen in the speaker's encoding process when the speaker is unfamiliar with the specific (a) terminology used in another culture (b) when the grammatical form of the message is out of alignment with another culture's language system (c) when very comfortable culture of origin vowel and consonant sounds are retained and pronounced in place of the sounds inherent in the second culture's language system.

To be more specific, the female customer in the Sears office transaction intended to say, " He's crazy, girl, I'm first. Ask him to wait! " Using the Sears store context as a measure of appropriateness, the semantic interference of essential terms was due to non-Standard American English pronunciation and spoken grammar.

Although the speaker added "be" in "I be first" and "He be waiting" and dropped "is" in "he's crazy," the crucial terms she mispronounced (that caused the most semantic interference) were "gull" , "fuss" , "ox" and "wettin" . The Standard American English speaking listener might jump to the conclusion that " He's a gull fussing with an ox that's wetting."

In this case, the message is non-pertinant to the context of time, place or reciprocal relationship maintenance needs of the participants and is, therefore, evaluated as inappropriate. The receiver's perceptions of semantic interference validate the speaker's credibility or lack of credibility in multicultural public speaking communication contexts.



Photos by LORI SHEPLER / Los Angeles Times

In LaJoyce Johnson's fifth-grade class at 95th Street School, students learn to "translate" Black English phrases into standard American usage

COLUMN ONE

95th Street: Ebonics in Real Life

■ For four years, an L.A. school has tried to use Ebonics and African American culture to help students learn. Test scores haven't risen, but staff says approach pays off.

By AMY PYLE
TIMES EDUCATION WRITER

Watching the raging Ebonics debate from inside the cyclone fence of 95th Street Elementary School is like waiting out a storm from the warmth of bed, touched only slightly by the turmoil outside.

Language, dialect or slang?

For the principal, teachers and students at this South-Central Los Angeles campus, settling on a label is largely irrelevant. Ebonics is, quite simply, the way many students speak—at least outside of class.

"Michael Jordan my cousin," said 9-year-old Leonard Greer, stepping back to launch a basketball in the playground.

"You a liar!" said Darryl Jones, 11, as he rushed to block the shot. "I whup you."

Just as surely, however, such abbreviated speech patterns are not the common currency of the classroom. When Darryl speaks that way in Mark Saterlee's class, during a lesson on ancient Egypt—"The pyramids be big," the fifth-grade teacher subtly guides him toward mainstream English with a leading question: "The pyramids are . . .?"

The issue of black English, African American Language, Ebonics—call it what you will—erupted again on the national landscape when the Oakland school board last month recognized it as a distinct language and a Los Angeles school board member proposed doing the same. The noise has reverberated from coast to coast, dredging up a debate that seemed from another decade, like arguing about whether graffiti is art or vandalism.

Sweeping aside the rhetoric—at times raw, at other times downright racist—has left only one point on which most everyone can agree:

The real challenge is how best to help poor-achieving African American students, in part by

Please see EBONICS, A30

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EBONICS: Real-Life Uses for Students

Continued from A1

helping those who speak a unique patois to learn mainstream English.

But that's long been the goal at 95th Street. Four years ago, with little fanfare, the school joined a program now at 31 Los Angeles Unified School District campuses, each chosen because it had low test scores and a predominantly black enrollment.

The Language Development Program for African American Students now reaches about 20,000 of the district's 93,000 black students, making it one of the most extensive efforts of its kind in the nation. Teachers and students at the 95th Street thus find themselves in the eye of the national storm.

Nearly two-thirds of the school's teachers have been trained to understand African American students' backgrounds—cultural and linguistic—and to use that knowledge in every class to coax them toward standard English. The teachers also are instructed in the gentler correction techniques familiar to readers of modern parenting guides—so gentle that they don't even call it correcting.

During a word definition assignment in LaJoyce Johnson's fifth-grade class, when a student complained that he was stumped because "didn't nobody have" the definition card to match his word, Johnson quickly "modeled" more appropriate grammar.

"Somebody had it, you just didn't find it," she said.

Principal Helen Clemmons views the program as a natural extension of readily accepted methods for teaching English to Spanish-speaking youngsters, who make up about half of her 1,400 students. Most all the others are black. The school has two white students.

"I tell my teachers, new and experienced, all the children here need ESL [English as a second language], they need the speech patterns, what verb, what tense, and so on," Clemmons said.

Teachers recoil from the outrage dominating talk shows. What right-minded teacher would actually teach in Ebonics? The children already know how to speak that way.

"That's the only way they know, and we as educators should not strike it down," said Calpurnia Weathersby, a special education preschool teacher who has been at the school for 30 years. "I tell my children, 'This is the Ebonic way, but your life and job [are] not going to depend on that language.' "

Weathersby and her 95th Street colleagues firmly believe their approach is paying off both in student cooperation and performance. But they cannot prove it—which is one reason they worry about the public debate whirling outside their doors.

There is scant evidence that this program, or others like it, are boosting black students' abysmal test scores, the very problem that inspired such efforts.

In fact, a study released last month by the Education Trust, a Washington-based nonprofit organization, found that the test score gap between blacks and whites nationwide began to widen in 1988, after more than a decade of improvement.

At 95th Street, reading and math results on the Comprehensive Test of Basic Skills have risen slightly in fourth grade—the year students are expected to be proficient readers and writers—since the program began there. But language comprehension dropped.

Nor has there been an overall upward trend at the other 27 elementary and three middle schools involved in the language development program, which is costing the district $2.8 million this year.

A special student evaluation developed for it, with help from UCLA, has yet to be completed.

To skeptics, the lack of positive findings raises questions not just about such programs, but about whether the struggles of African American students can be blamed on how they speak rather than on other factors, such as a disproportionate number of broken homes and poor schools.

"The idea is that black English is this barrier between these kids and standard English, but wouldn't that mean they could read and write well in black English?" asked James McWhorter, assistant professor of linguistics and African American studies at UC Berkeley. "From what I understand, they can't read or write at all. So doesn't that indicate it's the teaching in general that's at fault?"

To be fair, it is hard to definitively measure any program in turbulent inner city schools. At 95th Street, 37% of the students move away each year. During the last five years, about a third of the teaching staff has left.

"People say, 'You've been there five years; why haven't you made a difference?'" said Noma LeMoine, director of the district's Language Development Program for African American Students. "I'm just busy training new teachers. That's not a game; it's just a reality."

And one small program, she said, will never be a miracle cure.

"If you're looking at the scores, nothing we're doing in any area is working," LeMoine said. "But what's the alternative? I'm not comfortable just doing nothing."

So teachers try exercises like the one that was underway in Johnson's class the other day. Its official name is "contrastive analysis," in educational linguist-speak. But it is basically a three-way translation game.

Johnson began by asking the students what the acronym MAE means. "Mainstream American English," they recited in unison. And AAL? "African American Language," the kids responded.

Then she gave each student three sheets of paper filled with typed phrases, some in mainstream English, others in Spanish, and others in Ebonics.

With scissors and glue sticks, the fifth-graders tried to line up the statements that meant the same thing, so "Here it go!" would end up next to "Here it is!" and "¡Aquí esta!"

Johnson says the exercise makes students aware of connections between standard English and how they speak at home. It encourages them to interact with their peers, she said, and learn from one another.

Indeed, as the lesson unfolded, it triggered cross-cultural communication that is rare outside of class. Black students asked Latino students for help and vice versa. No one cracked a joke about anyone else's way of speaking.

Still, this is the sort of lesson that enrages critics because it gives Ebonics equal footing with established languages. To the critics, that is a dumbing down of education that sacrifices standards to make youngsters feel good about themselves.

In Johnson's class, though, some students clearly understand that one set of phrases is favored by society.

"I know this one's the right one," said Angel Hernandez, 10, pointing to the phrase, "It is always cold in here." Turning to the Ebonics equivalent, he said, "And this one, 'It be col' ' is wrong."

Across the hall in Saterlee's class, fifth-grader Darryl Jones has a different sense of it. He describes Ebonics as "another language, something like French."

But Darryl says he is learning to flip-flop between Ebonics and English, as needed. And at home, he reported, "My mom say: 'Don't use that African American language with me. I don't understand it.'"

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The foundation for modern-day Ebonics programs was a controversial 1979 Michigan court ruling in which a federal judge said 11 black students attending a predominantly white middle-class school in Ann Arbor had been discriminated against because teachers did not take into account their "home language." He ordered 40 teachers to attend consciousness-raising sessions.

A decade later, the Los Angeles Unified School District released a report, "The Children Can No Longer Wait," detailing ways public education was failing minority youths. It put a $430-million annual cost on addressing those problems with such measures as preschool for all 4-year-olds.

The report landed the same year as deep budget cuts, and only a few of the recommendations were ever implemented. One was the Language Development Program for African American Students.

In contrast to the current furor over Ebonics, creation of the language program set off no outcry, even though it touched on many of the hot-button issues emerging from Oakland's December resolution and a similar attempt last week by Los Angeles school board member Barbara Boudreaux to require training in Ebonics for all teachers here.

The 1989 report declared Ebonics—which it called "African American language" and "Black language"—a "viable language with its own system of rules, sounds and meaning" and advocated using bilingual education techniques to teach students who spoke it.

One difference is that Los Angeles Unified was more careful than Oakland in its wording, not calling Ebonics a "genetically based" language, for instance.

McWhorter, the UC Berkeley professor, observed that "the Oakland document has a black nationalist tinge, which I think gets under people's skin," while Los Angeles' "document sounds reasonable. It doesn't make you think the kids are going to be taught in black English."

When speech pathologist LeMoine started the Los Angeles language development program in 1990, she saw it as an opportunity to fulfill a personal mission to ease the way for black youths who speak the same way she did.

Educated through sixth grade in segregated Texas schools, she moved to Los Angeles and began junior high here. When she told a school counselor she was ready for Algebra I, she said, the counselor recommended remedial courses instead. In geometry classes the next year, the teacher corrected the words she used to express her answer rather than praising her for getting the answer right.

"This was my first experience with white educators," LeMoine said. "I know what it's like to be in a classroom and be demeaned. I know the disservice we do our youngsters when we do not respect their language."

Today she is working toward a doctorate in linguistics at USC and is such an acknowledged expert in Ebonics that she was among those invited to Oakland recently to meet with the Rev. Jesse Jackson after he condemned the resolution there for glamorizing "black ghetto slang."

LeMoine, who calls herself "bilingual"—in mainstream English and Ebonics—knows that it is not only whites who question giving such respect to Ebonics.

"We have as much of a problem with African American teachers," she said. "They have not been trained in college. No teachers have had this training, black or white, and that is a travesty."

She designed a program that focuses on training teachers, offering workshops throughout the year to steep them in African and African American history, then sending them back to their classrooms with textbooks on that heritage.

Schools are provided with substitutes so their teachers can attend. And teachers who have gone through the program receive perks such as classroom computers, tape decks, televisions and multicultural literature.

Though the training may sound basic, even intuitive, Saterlee found it eye-opening. Reared in the west San Fernando Valley, the Calabasas High graduate characterized his background as "very white-based."

"I think it's very important to know where your kids are coming from," he said. "It made me realize that they're going to learn about European kings. Why not teach them about African kings too?"

LeMoine proudly refers to a UCLA evaluation of teachers in the program, which found dramatic attitude changes toward Ebonics and generally good use of techniques suggested in the training sessions, such as emphasizing writing through the use of student journals.

But LeMoine cannot yet show how changing teachers has helped their students, at least on standardized tests—which she pooh-poohs, in any case, arguing that any test based on a national median or "norm" cannot adequately assess a program aimed at inner city blacks.

"Insulting" is her description of last month's public debate about Ebonics, set off by Oakland's resolution. One radio commentator spent a morning mockingly teaching his listeners Ebonics, and the Internet is abuzz with spoofs—including one on Jewish language "Hebonics," and another on Geekonics, the language of the offspring of high technology buffs.

The back and forth also has fueled jealousies between blacks and Latinos in inner city communities that were already simmering with racial tension, largely because some Latinos see the Ebonics movement as a thinly veiled effort to grab bilingual funds—even though state and federal officials insist that such grants will never go for Ebonics programs.

The issue has cleaved the African American community, with conservatives damning the notion and Ebonics supporters bad-mouthing some black luminaries for questioning Oakland's wisdom: NAACP leader Kweisi Mfume, poet Maya Angelou, and Jackson before he changed his mind.

When school board member Boudreaux met with black community leaders in her living room this month, the target of ire was the "liberal white press." Before those present could devise a proposed Ebonics resolution for the Los Angeles district, they wanted to set the record straight.

Coverage of Oakland's policy was "mass media brainwashing to turn people against our children," said Glenn Brown, vice chairman of the Black American Political Assn. of California.

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A suggestion followed that all black children should be tested in English—the sort of singling out that, had it come from white educators, likely would have drawn cries of racism. Here in Boudreaux's home, it brought only applause.

But within a narrower band, opinions varied even at that meeting. Most agreed Ebonics is a language, but a few did not. Most advocated preserving it, but some said it should be phased out at a young age.

"You must correct them, my dears," scolded Marge Levy, a teacher for 38 years in Los Angeles Unified.

At 95th Street School, the shades of gray are just as evident.

One of the most recent initiates into the Ebonics training program, Barbara Bristow, said she relies on various tactics to reach her students, ranging from correcting their Ebonics writing in red pencil to slipping into Ebonics herself to get unruly students' attention.

Bristow came out of retirement in the fall to fill a job that opened up when Los Angeles Unified reduced class size in primary grades. After putting off the Ebonics training for a few months, she went in December and it gave her a sense of *deja vu*. Bristow said she began her career at one of the state's first desegregated schools, in Hanford, when a teacher like her naturally saw her mission as easing kids into the mainstream.

"This is nothing new," she said. "So I asked the trainer, 'Do we have to reinvent the wheel again?' But then I thought about it and, as long as the kids are still struggling, yes, I guess we do."

SUNDAY, JANUARY 19, 1997

Mark Saterlee assists Elizabeth Maya and Monique Randolph at 95th Street, which has a 4-year-old language program for black students.

Ebonics at a Glance

- **WHAT IS IT?:** Linguists and educators have come to agree that a separate black vernacular exists, in many ways similar to standard English but different enough to handicap blacks who speak it.
- **TERMINOLOGY:** There is debate about what to call it: black English, black language, black dialect or Ebonics—a term coined during the 1970s combining "ebony" and "phonics."
- **HISTORY:** Some experts believe its roots are actually in England, but others assert that it arose from a common West African pidgin that slaves developed to overcome the differences in their tribal languages and communicate with one another and their English-speaking slave masters.
- **EXTENT OF USE:** It is the predominant language pattern among many urban blacks and is used at least some of the time by most blacks—not in business or professional settings, but informally at home and among friends.
- **TEACHING METHOD:** Using teaching methods borrowed from bilingual education programs, the California program, instead of "correcting" black English, uses it as a springboard for the teaching of standard English.
- **SPEECH PATTERNS:** Among the most common speech markers are its use of "be" to denote an ongoing action ("he be going to work"), its dropping of linking verbs ("you crazy"), its shortened plurals ("twenty cent"), its dropping of some final consonants ("firs" instead of "first" or "des" instead of "desk"), and its substitution for some pronouns ("that's the man got all the money").

SOURCE: Times files

Los Angeles Times

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GWC Sp Com 110 **Three-Way Message Clarification Interaction** N.L. Flores

Directions: First, look at the statements (1-15) in the column labeled Standard American English (SAE). Second, look at the lines of statements starting with (A-O) labeled African American Language (AAL), Asian English as a Second Language (AESL), and Hispanic English as a Second Language (HESL). Third, line up the statements that mean the same thing and/or are related to the same context, by writing in the letter (A-O) next to the SAE statements on the right hand side of this message clarification worksheet. **You may interact verbally and nonverbally by asking each other for help in finding the meanings that match....Collaborate and learn from one another!**

SAE Statement	AAL Statement	AESL Statement	HESL Statement
1.___ My mom said.	A. Here it go.	He-ah-ease-ease.	Hear eat ease.
2.___ Fax the orders, fast.	B. It be cole.	Ease oh way cohea.	Is ol wise cold hair.
3.___ What time is it?	C. My mom say.	Ma ma saw.	Ma mowm sighed.
4.___ I have social stability.	D. He be go'n ta work.	He's gonna walk.	He's gonna wark.
5.___ Answer the two parts.	E. You in era.	Youa in da rear.	Youa in da aria.
6.___ It's her birthday.	F. A be hav'n soso stupidity.	A ha soso stapity.	I hab soso stabeelidy.
7.___ That's the Ibuprofen bottle.	G. Answer da two pot.	An saw two pots.	On sir da two pots.
8.___ She saw the phanthom.	H. Excoos me, I be furs.	Kiss me, awa fuss.	Scoos me, awa fierce.
9.___ Here it is.	I. Ax fa sex des.	Ass fa sex dick.	Usk far seeks deeskes.
10.___ He works in fast food.	J. She seen da fantom.	See sew da pantom.	She sow da panda.
11.___ Ask for six disks.	K. He be work'n fasfoo.	He walks in fatfoo.	He warks in foughtfoo.
12.__ Excuse me, I was first.	L. Das da I be profane batto.	Das a bluefenbao.	Dasda eabooprofe bao.
13.___ Your'e in the area.	M. Wa tom it be?	Kwat tom easy?	Watt team eat ease?
14.___ He's going to work.	N. It be ha buttday potty.	Is ha buttday pottty.	Is hair beerday potty.
15.___ It is always cold here.	O. Fas da odas fas.	Pass da odas pass.	Fox da odors fussed.

Sample Form For: **Facilitating Non-SAE Message Clarification Interactions** Sp Com 110

Step 1 Person A: describe a multicultural communication situation in which you or someone you actually observed used Non-Standard American English (SAE), bilingual and/or Ebonics code switching that didn't match the public communication context.

Context: (time, place setting, participant purpose, historical, norms described) *An Asian tv reporter on the evening news, was standing in front of a burning apartment building interviewing a young African American woman about who she suspected of having started the fire.*

Message: (restate the exact phrasing, examples, words, grammar, pronunciation that were misunderstood)

"A be comen fra da lieberry. A seen da fa. Ma mom excaped wit ma big boss. Don't nobody know she be pain tree hunted dolla fa clote cuss a be goen away ta call us."

Step 2 Person B: give person A your verbal feedback about the message you heard restated.

Paraphrase: I think I heard you say, *" Your mom escaped with your boss and a tree doll "*

Ask an Open Question about the meaning of the message: (why, what, where, when, who, how?)

" *Why did your boss help her save a tree doll ?* "

Step 3 Persons A & B: collaborate with each other to list alternate phrases, examples, grammar, words and/or pronunciation that can be used to maintain reciprocal relationships and intended meanings.

Non-SAE/Bilingual Code	Ebonics/Black English Code	Standard American English Code
eshkept weed ma beak bus	ex-caped wit ma big boss	escaped with my big box
tree hunled dole us fa clot	tree hunted dolla fa clote	three hundred dollars for clothes
No boaty naws see pen	Don't nobody know she be pain	Nobody knows she paid
a oh be go in a "Y" to call is	a be goen away ta call us	I'll be going away to college
awoo comen fonda liebelly	a be comen fra da lieberry	I was coming from the library
a soda par	a seen da fa	I saw the fire

Step 4 Persons A & B: use alternate examples and sounds to clarify the Non-SAE message misunderstanding.

" _____No, I don't mean my mom was with my employer, my BOSS . I mean my mom escaped the fire and saved the big shipping container, the BOX with the three hundred Dollars worth of my back to college clothes that nobody knows she bought me. "

Facilitating Non-SAE Message Clarification Interactions

N.L.Flores

Step 1 Person A: describe a multicultural communication situation in which you or someone you actually observed used Non-Standard American English (SAE), bilingual and/or Ebonics code switching that didn't match the public communication context.

Context: (time, place setting, participant purpose, historical, norms described)_____

_____

Message: (restate the exact phrasing, examples, words, grammar, pronunciation that were misunderstood)

"_____

_____"

Step 2 Person B: give person A your verbal feedback about the message you heard restated.

Paraphrase: I think I heard you say, "_____

_____"

Ask an Open Question about the meaning of the message: (why, what, where, when, who, how?)

"_____

_____"

Step 3 Persons A & B: collaborate with each other to list alternate phrases, examples, grammar, words and/or pronunciation that can be used to maintain reciprocal relationships and intended meanings.

Non-SAE/Bilingual Code	Ebonics/Black English Code	Standard American English Code
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Step 4 Persons A & B: use alternate examples and sounds to clarify the Non-SAE message misunderstanding.

"_____

_____

_____"

Sp Com 110 **Analyzing Public Speaking Multicultural Message Clarification Interactions** N.L.Flores

Step 1 Three pairs (a) meet in a group and (b) take turns discussing the reciprocally coded messages you described when you were interacting as Person A and Person B. (You may refer to your *Facilitating Non-SAE Message Clarification Interaction* worksheets to share perceptions).

Step 2 After allowing no more than (a) 5 minutes for each pair to contribute their observations about maintaining reciprocal relationships in multicultural contexts, (b) select one of the interactions out of the three you analyzed , to be used in your group's oral presentation to the class.

Step 3 Collaborate to (a) prepare your group's poster listing all the variables you analyzed in Steps 1-4 of your group's selected *Facilitating Non-SAE Message Clarification Interaction* worksheet. Plan, practice, narrate, explain, (b) demonstrate and role-play verbal and nonverbal elements of your group's code switching interactions by using the process described in the *Multicultural Collaborative Communication* model and (c) include an oral description of the following *Multicultural Public Speaking Variables*:

A. *The Context*: (time, place setting, participant purpose, historical, norms described)

_____

_____

B. *The Source*: (thoughts/feelings, symbols, values in adapting and sending described)_____

_____

_____

C. *The Message*: (meanings, reciprocal & alternative coding, form & organization described)_____

_____

_____

D. *The Channel (s)* : (spoken words/air waves, visual actions, multimedia, use of space & time/light waves described)_____

_____

E. *The Receiver*: (sights seen & sounds heard, interpretations, evaluations, responses described)_____

_____

_____

F. *The Feedback*: (zero,non-pertinant, abrupt, nonverbal, interactive described)_____

_____

_____

G. *The Interference/Noise*: (external, internal, semantic, beliefs, values, expectations described)_____

_____

Public Speaking Multicultural Message Clarification Evaluation

Group Com Skills:	Group Com Rating:
A. The Context: time, place setting, participant purpose, historical norms were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
B. The Source: thoughts/feelings, symbols, values in adapting and sending were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
C. The Message: meanings, reciprocal, & alternate coding, form and organization were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
D. The Channel(s): spoken words, visual actions, multimedia, use of space and time were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
E. The Receiver: sights and sounds, interpretations, evaluations, reponses were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
F. The Feedback: zero, non-pertinant, abrupt, nonverbal, interactive were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At risk _____1=Restricted Code
G. Interference: external, internal, semantic, beliefs, values, expectations were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Total Group Score_____

Individual Com Skills:	MMC Competency Rating:
1st Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal: matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization:logical details	___5 ___4 ___3 ___2 __1
	Group___+ MMC___=____
2nd Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal: matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC____=____
3rd Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal: matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC___=_____
4th Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal: matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC___=_____
5th Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal: matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC___=_____
6th Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal: matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC___=_____

*SAE=Standard American (Spoken) English

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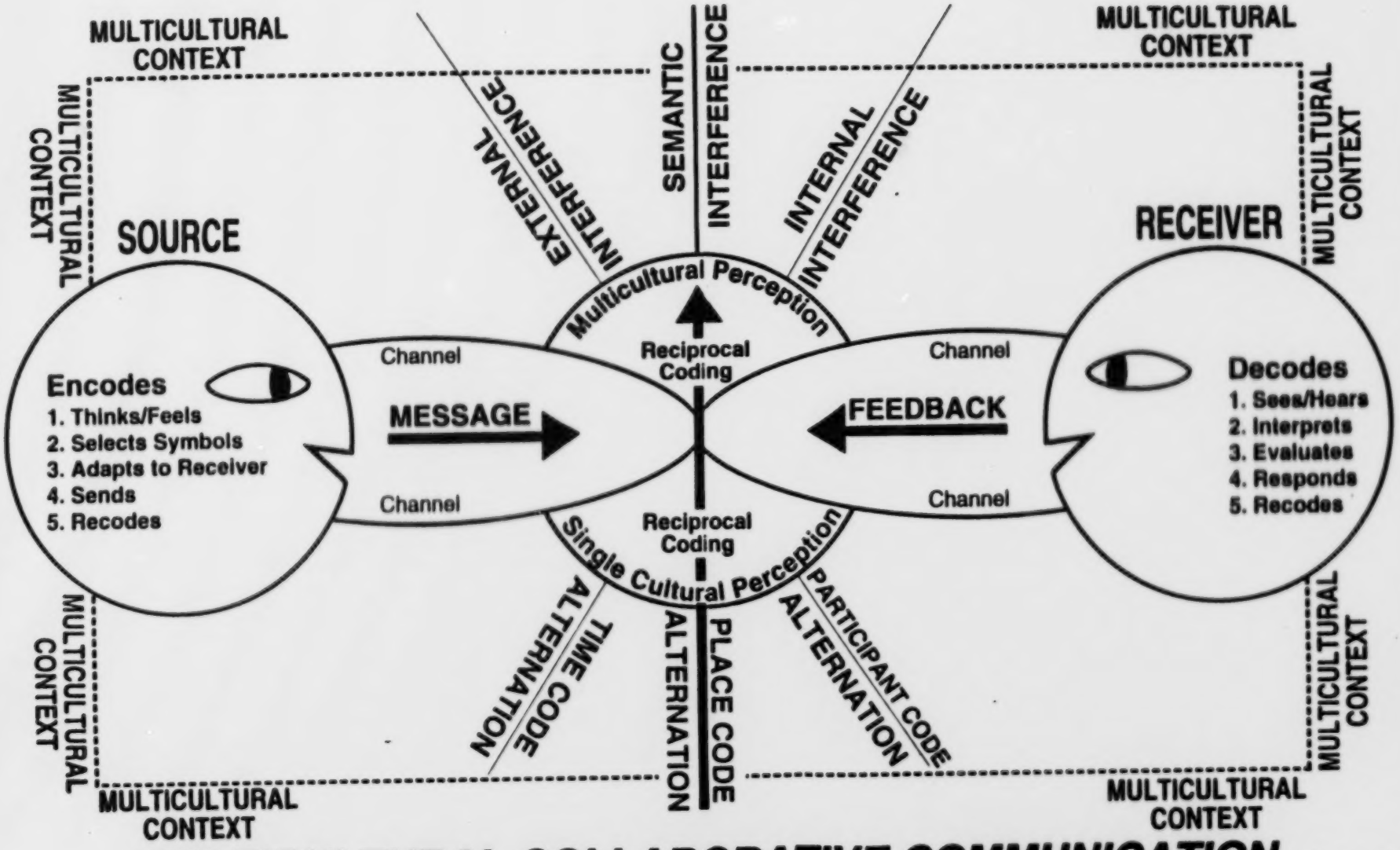
Appendix: Readings & Extra Worksheets

Using Ebonics and Bilingual Code Switching to Facilitate Clarification Interactions in Communication and Multicultural Public Speaking Classrooms



MULTICULTURAL COLLABORATIVE COMMUNICATION

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GWC Sp Com 110 **Three-Way Message Clarification Interaction** N.L. Flores

Directions: First, look at the statements (1-15) in the column labeled Standard American English (SAE). Second, look at the lines of statements starting with (A-O) labeled African American Language (AAL), Asian English as a Second Language (AESL), and Hispanic English as a Second Language (HESL). Third, line up the statements that mean the same thing and/or are related to the same context, by writing in the letter (A-O) next to the SAE statements on the right hand side of this message clarification worksheet. You may interact verbally and nonverbally by asking each other for help in finding the meanings that match....Collaborate and learn from one another!

SAE Statement	AAL Statement	AESL Statement	HESL Statement
1.___ My mom said.	A. Here it go.	He-ah-ease-ease.	Hear eat ease.
2.___ Fax the orders, fast.	B. It be cole.	Ease oh way cohea.	Is ol wise cold hair.
3.___ What time is it?	C. My mom say.	Ma ma saw.	Ma mowm sighed.
4.___ I have social stability.	D. He be go'n ta work.	He's gonna walk.	He's gonna wark.
5.___ Answer the two parts.	E. You in era.	Youa in da rear.	Youa in da aria.
6.___ It's her birthday.	F. A be hav'n soso stupidity.	A ha soso stapity.	I hab soso stabeelidy.
7.___ That's the Ibuprofen bottle.	G. Answer da two pot.	An saw two pots.	On sir da two pots.
8.___ She saw the phanthom.	H. Excoos me, I be furs.	Kiss me, awa fuss.	Scoos me, awa fierce.
9.___ Here it is.	I. Ax fa sex des.	Ass fa sex dick.	Usk far seeks deeskes.
10.___ He works in fast food.	J. She seen da fantom.	See sew da pantom.	She sow da panda.
11.___ Ask for six disks.	K. He be work'n fasfoo.	He walks in fatfoo.	He warks in foughtfoo.
12.__ Excuse me, I was first.	L. Das da I be profane batto.	Das a bluefenbao.	Dasda eabooprofe bao.
13.___ Your'e in the area.	M. Wa tom it be?	Kwat tom easy?	Watt team eat ease?
14.___ He's going to work.	N. It be ha buttday potty.	Is ha buttday pottty.	Is hair beerday potty.
15.___ It is always cold here.	O. Fas da odas fas.	Pass da odas pass.	Fox da odors fussed.

Sample Form For: **Facilitating Non-SAE Message Clarification Interactions** Sp Com 110

Step 1 Person A: describe a multicultural communication situation in which you or someone you actually observed used Non-Standard American English (SAE), bilingual and/or Ebonics code switching that didn't match the public communication context.

Context: (time, place setting, participant purpose, historical, norms described) *An Asian tv reporter on the evening news, was standing in front of a burning apartment building interviewing a young African American woman about who she suspected of having started the fire.*

Message: (restate the exact phrasing, examples, words, grammar, pronunciation that were misunderstood)

"A be comen fra da lieberry. A seen da fa. Ma mom excaped wit ma big boss. Don't nobody know she be pain tree hunted dolla fa clote cuss a be goen away ta call us."

Step 2 Person B: give person A your verbal feedback about the message you heard restated.

Paraphrase: I think I heard you say, *" Your mom escaped with your boss and a tree doll "*

Ask an Open Question about the meaning of the message: (why, what, where, when, who, how?)

" *Why did your boss help her save a tree doll ?* "

Step 3 Persons A & B: collaborate with each other to list alternate phrases, examples, grammar, words and/or pronunciation that can be used to maintain reciprocal relationships and intended meanings.

Non-SAE/Bilingual Code	Ebonics/Black English Code	Standard American English Code
eshkept weed ma beak bus	ex-caped wit ma big boss	escaped with my big box
tree hunled dole us fa clot	tree hunted dolla fa clote	three hundred dollars for clothes
No boaty naws see pen	Don't nobody know she be pain	Nobody knows she paid
a oh be go in a "Y" to call is	a be goen away ta call us	I'll be going away to college
awoo comen fonda liebelly	a be comen fra da lieberry	I was coming from the library
a soda par	a seen da fa	I saw the fire

Step 4 Persons A & B: use alternate examples and sounds to clarify the Non-SAE message misunderstanding.

" No, I don't mean my mom was with my employer, my BOSS . I mean my mom escaped the fire and saved the big shipping container, the BOX with the three hundred Dollars worth of my back to college clothes that nobody knows she bought me. "

Facilitating Non-SAE Message Clarification Interactions

N.L.Flores

Step 1 Person A: describe a multicultural communication situation in which you or someone you actually observed used Non-Standard American English (SAE), bilingual and/or Ebonics code switching that didn't match the public communication context.

Context: (time, place setting, participant purpose, historical, norms described)_____

_____

Message: (restate the exact phrasing, examples, words, grammar, pronunciation that were misunderstood)

"_____

_____"

Step 2 Person B: give person A your verbal feedback about the message you heard restated.

Paraphrase: I think I heard you say, "_____

_____"

Ask an Open Question about the meaning of the message: (why, what, where, when, who, how?)

"_____

_____"

Step 3 Persons A & B: collaborate with each other to list alternate phrases, examples, grammar, words and/or pronunciation that can be used to maintain reciprocal relationships and intended meanings.

Non-SAE/Bilingual Code	Ebonics/Black English Code	Standard American English Code
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____

Step 4 Persons A & B: use alternate examples and sounds to clarify the Non-SAE message misunderstanding.

"_____

_____

_____"

GWC Sp 110 **Facilitating Non-SAE Message Clarification Interactions** N.L.Flores

Step 1 Person A: describe a multicultural communication situation in which you or someone you actually observed used Non-Standard American English (SAE), bilingual and/or Ebonics code switching that didn't match the public communication context.

Context: (time, place setting, participant purpose, historical, norms described)_____

_____

Message: (restate the exact phrasing, examples, words, grammar, pronunciation that were misunderstood)

"_____

_____"

Step 2 Person B: give person A your verbal feedback about the message you heard restated.

Paraphrase: I think I heard you say, "_____

_____"

Ask an Open Question about the meaning of the message: (why, what, where, when, who, how?)

"_____

_____"

Step 3 Persons A & B: collaborate with each other to list alternate phrases, examples, grammar, words and/or pronunciation that can be used to maintain reciprocal relationships and intended meanings.

Non-SAE/Bilingual Code	Ebonics/Black English Code	Standard American English Code

Step 4 Persons A & B: use alternate examples and sounds to clarify the Non-SAE message misunderstanding.

"_____

_____

_____"

Sp Com 110 **Analyzing Public Speaking Multicultural Message Clarification Interactions** N.L.Flores

Step 1 Three pairs (a) meet in a group and (b) take turns discussing the reciprocally coded messages you described when you were interacting as Person A and Person B. (You may refer to your *Facilitating Non-SAE Message Clarification Interaction* worksheets to share perceptions).

Step 2 After allowing no more than (a) 5 minutes for each pair to contribute their observations about maintaining reciprocal relationships in multicultural contexts, (b) select one of the interactions out of the three you analyzed , to be used in your group's oral presentation to the class.

Step 3 Collaborate to (a) prepare your group's poster listing all the variables you analyzed in Steps 1-4 of your group's selected *Facilitating Non-SAE Message Clarification Interaction* worksheet. Plan, practice, narrate, explain, (b) demonstrate and role-play verbal and nonverbal elements of your group's code switching interactions by using the process described in the *Multicultural Collaborative Communication* model and (c) include an oral description of the following *Multicultural Public Speaking Variables*:

A. *The Context*: (time, place setting, participant purpose, historical, norms described)

B. *The Source*: (thoughts/feelings, symbols, values in adapting and sending described)_____

C. *The Message*: (meanings, reciprocal & alternative coding, form & organization described)_____

D. *The Channel (s)* : (spoken words/air waves, visual actions, multimedia, use of space & time/light waves described)_____

E. *The Receiver*: (sights seen & sounds heard, interpretations, evaluations, responses described)_____

F. *The Feedback*: (zero,non-pertinant, abrupt, nonverbal, interactive described)_____

G. *The Interference/Noise*: (external, internal, semantic, beliefs, values, expectations described)_____

Sp Com 110 **Analyzing Public Speaking Multicultural Message Clarification Interactions** N.L.Flores

Step 1 Three pairs (a) meet in a group and (b) take turns discussing the reciprocally coded messages you described when you were interacting as Person A and Person B. (You may refer to your *Facilitating Non-SAE Message Clarification Interaction* worksheets to share perceptions).

Step 2 After allowing no more than (a) 5 minutes for each pair to contribute their observations about maintaining reciprocal relationships in multicultural contexts, (b) select one of the interactions out of the three you analyzed , to be used in your group's oral presentation to the class.

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A. *The Context*: (time, place setting, participant purpose, historical, norms described)

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C. *The Message*: (meanings, reciprocal & alternative coding, form & organization described)_____

D. *The Channel (s)* : (spoken words/air waves, visual actions, multimedia, use of space & time/light waves described)_____

E. *The Receiver*: (sights seen & sounds heard, interpretations, evaluations, responses described)_____

F. *The Feedback*: (zero,non-pertinant, abrupt, nonverbal, interactive described)_____

G. *The Interference/Noise*: (external, internal, semantic, beliefs, values, expectations described)_____

Public Speaking Multicultural Message Clarification Evaluation

Group Com Skills:	Group Com Rating:
A. The Context: time, place setting, participant purpose, historical norms were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
B. The Source: thoughts/feelings, symbols, values in adapting and sending were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
C. The Message: meanings, reciprocal, & alternate coding, form and organization were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
D. The Channel(s): spoken words, visual actions, multimedia, use of space and time were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
E. The Receiver: sights and sounds, interpretations, evaluations, reponses were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted Code
F. The Feedback: zero, non-pertinant, abrupt, nonverbal, interactive were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At risk _____1=Restricted Code
G. Interference: external, internal, semantic, beliefs, values, expectations were described.	_____5=Effective _____4=Proficient _____3=Functional _____2=At Risk _____1=Restricted
	Total Group Score_____

Individual Com Skills:	MMC Competency Rating:
1st Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal:matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization:logical details	___5 ___4 ___3 ___2 __1
	Group___+ MMC___=____
2nd Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal:matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC____=____
3rd Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal:matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC___=_____
4th Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal:matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC___=_____
5th Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal:matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC___=_____
6th Speaker_____	
Eye Contact: inclusive	___5 ___4 ___3 ___2 __1
Nonverbal:matched context	___5 ___4 ___3 ___2 __1
Enunciation: heard clearly	___5 ___4 ___3 ___2 __1
Articulation: SAE grammar	___5 ___4 ___3 ___2 __1
Emphasis:stressed meaning	___5 ___4 ___3 ___2 __1
Organization: logical details	___5 ___4 ___3 ___2 __1
	Group___+MMC___=_____

*SAE=Standard American (Spoken) English

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Release Ebonics *Tension* :
Maintain Reciprocal Relationships in Multicultural Public Speaking Situations

▶EBONICS

Defining Who We Are in Society

By David Dante Troutt

BROOKLYN

When passing a controversial resolution to help black schoolchildren learn standard English through Ebonics, the speech patterns many use at home, the Oakland School District reminded the nation of what language means to us. It is our very beginning. Once we as toddlers are given the gift of the communicating self, we can forever discover, learn and expand in a world of common symbols.

Perhaps nothing defines us more than our linguistic skills; nothing determines as much about where we can and cannot go. How we talk may be the first—and last—clue about our intelligence and whether we're trusted or feared, heard or ignored, admitted or excluded.

But we treat our fluency like property. Depending where we are, our ability to speak in certain ways entitles us to access, membership and social riches, such as employment or popularity. As a culture, the greatest benefits go to those who write and speak in standard English, ways identified by most of us as "white," specifically middle-class white.

But participating in the benefits of communication doesn't require being white. It only requires that people around us—wherever we are—understand what we're saying. Ebonics merely validates the distinctive talk among people on a margin far from the majority's view of competence and invites them in. It recognizes that a voice developed amid inequality does not bespeak inferiority.

The problem with Ebonics is not that it will teach children what they already know, which, as critics point out, would be silly. The problem is that its public acceptance might throw into question claims of ownership to intelligence and belonging. After all, Ebonics is not as much the language of blackness as it is the only dialect of persistently poor, racially segregated people—the so-called black underclass. It is the dumbness against which all smartness is measured. But if we reached consensus that Ebonics is a real linguistic system born of difference whose use in schools may facilitate inclusion for children of the excluded, we must deal frankly with the exclusion itself.

Ebonics therefore becomes a troubling measure of separation. For many whites, it measures the contradictions of colorblind convictions. For many blacks, Ebonics measures the complications of assimilation and the resiliency of shame.

The ridicule and disparagement on talk radio confirms why an Ebonics program makes sense. Many whites have used the issue as an opportunity to vent racist jokes ordinarily kept underground or in sports bars. Others invoke it in order to restrict black cultural influences, such as banning rap music or canceling TV shows in which black characters use slang.

Meanwhile, more serious mainstream criticism sees the colorblind vision of the republic at stake. Suddenly interested in the achievement of poor black schoolchildren, pundits, federal officials and policymakers unanimously condemn Ebonics for lowering standards. Inadvertently echoing English-only advocacy, they argue that Oakland's resolution would re-

Please see EBONICS, M2

David Dante Troutt is an associate professor of law at Rutgers University.

Analysis

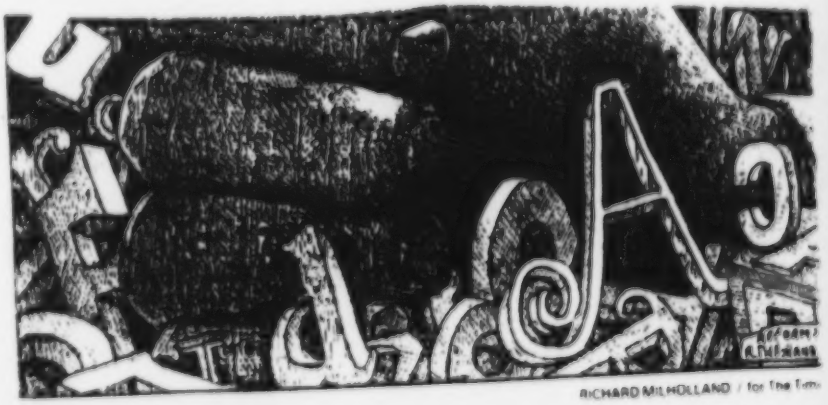
1. Speakers refer to their multicultural fields of reference when encoding.

2. Speakers traverse message contexts, wherever they are, have been, or will be going, in order to search for "new" ways of saying what they mean so that the other will know what they mean. This encoding-decoding-recoding process yields a reciprocal relationship maintenace benefit.

Los Angeles Times

SUNDAY

JANUARY 12, 1997



RICHARD MILHOLLAND / for the Times

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Ebonics: A Troubling Measure of Separation

Continued from M1

place children's individuality with militant group identification and promote black "separatism." The standard English language, they say, belongs to all of us.

Such hypocrisy is hard to beat. Of course, language, like intelligence, is no group's personal property. But despite the well-meaning ring of colorblind ideals, you cannot demand sameness of language while perpetuating segregated education. Privately, any master of the language will admit, the best thing you can do for your kids is get them into schools with the tiniest percentage of (poor) blacks. Thus, it is no coincidence that the public school districts experimenting with Ebonics have long been abandoned by white parents. In fact, many public schools are funded by property taxes, making direct the connection between residential and education segregation. This separatism is quite normal. It is how social advantages are reproduced. But you can't enjoy them at a distance and demand conformity, too.

Since the Supreme Court declared separate but-equal school facilities unconstitutional in Brown vs. Board of Education, most urban school districts have become more, not less, segregated. Moreover, as wealth and resources develop the suburbs, the residential segregation that accompanies separate schooling has produced a degree of racial isolation among inner-city blacks that approaches complete homogeneity.

To be sure, the Oakland resolution's description of Ebonics as a "primary" language was unfortunate. Such a language would not be English, and non-English cannot be criticized for being "bad English." It is enough that Ebonics has a distinct lexicon and grammatical rules that are spoken exclusively by some blacks. It then qualifies as a reliable measurement of the gulf between many poor blacks and the middle-class world where standard English is spoken.

Recognition of this fact by socio-linguists and its application in school settings are at least three decades old. In addition to Los Angeles and Oakland, schools in Michigan, Texas and New York use what scholars call Black English Vernacular (BEV) as a teaching tool. The principle is hardly new: Begin teaching from where students are and bridge the familiar with the untried.

Another principle at work, however, is assimilation. If Ebonics measures distance, it also measures a closeness more successful blacks have to mainstream culture. Formally educated blacks who use both standard English and Ebonics depending on social context, or "code switching," remain close to two worlds that seem at odds with each other. For white co-workers, they may introduce black English idioms into common parlance. Among less-assimilated family and friends, they may be ostracized for "talking white." As a result, they often both bemoan and boast of their bidialectalism. It is a mark of cross-cultural identification, involving a complicated mix of pride, achievement and lingering shame.

Jesse Jackson illustrated this when he immediately denounced the Oakland resolution as an "unacceptable surrender," then, soon after, changed his mind. His first reaction honored a long, revolutionary tradition of black educators teaching standard English to children at a time when white institutions and hate groups forcibly and deliberately denied us the written and spoken language. Much of the NAACP's legacy—including the Brown decision—was built on such demands for access. It is not surprising, then, that its current director, Kweisi Mfume, denounced Ebonics by resurrecting the memory of Frederick Douglass, the freed slave who taught himself to read five languages.

Jackson inherits that tradition of civil-rights leadership. He understands how the social benefits of assimilation come primarily through language acquisition. Surely, he also recognizes a deep-seated shame many blacks feel at the persistent inability of less-advantaged blacks to cross over and speak both tongues. The public and institutional denigration of black speech patterns for so long contributes to an undeniable sense of stigma against which blacks from a variety of class backgrounds still struggle.

But in his second reaction, Jackson must have resolved that Ebonics does not signify some shameful difference. If done right, it should validate, then transcend difference. This reaction also enjoys a long tradition in black culture, as illustrated by the diverse work of writers such as Zora Neale Hurston and Amiri Baraka. Many wrote powerfully in standard English, only to return at times to black dialect and write just as beautifully there.

Although Ebonics may prove valuable in teaching underperforming black children standard English, implementing Ebonics programs probably shouldn't be confused with bilingualism. This would create potential competition for scarce funds between blacks and students for whom English is not a primary language. Hopefully, we will find a better way than pitting outsiders against outsiders. There are important differences in the experience of a Guatemalan or Vietnamese third-grader, who returns from school to immigrant parents. The stigma may not result from associating her language with ignorance, but the unkindness is just as real.

Instead, the Ebonics debate should heighten our appreciation of differences among us, as well as the special difficulties faced by students on the margins, who, along with their families, are trying against long odds, to belong. ☐

Analysis

3. The speaker's initial dialect or language system's behavior can be used to measure levels of communication competency compared to the standard system.

4. Putting transnavigation of common symbols for diverse meanings into operation releases the tension of multicultural misunderstandings.

5. Speakers can validate each other's culture by clarifying messages and sharing similarities about misunderstandings.

6. Speakers can show appreciation of differences by giving each other examples of how alternate symbols used may be different, but human needs and values are similar.